

SCP
10, 174

Library of
MAY 14 1888
Theological

REVIEW

OF SOME OF THE CHIEF EVENTS IN

THE PUNJAB & SINDH MISSIONS

OF

THE CHURCH MISSIONARY SOCIETY

AND

THE CHURCH OF ENGLAND ZENANA SOCIETY

DURING THE YEAR

1887.

BY

✓
THE REVD. ROBERT CLARK, M.A.,

SECRETARY OF BOTH SOCIETIES
IN THE PUNJAB AND SINDH.

"Indians conquered India. Conquest pays its own expenses."

J. R. Secley: *"The Expansion of England."*

Lahore:

PRINTED AT THE ALBERT PRESS,

1888.



REVIEW OF THE PUNJAB AND SINDH MISSIONS OF THE C. M. S. AND THE C. E. Z. M. S.

OUR motto at the beginning of the new year 1888 was :—
“ *The Government shall be upon His shoulder. Of the increase of His Government and of peace there shall be no end, upon the throne of David, and upon His Kingdom, to establish it and to uphold it with judgment and with righteousness, from henceforth even for ever. The zeal of the Lord of Hosts shall perform this.*”

In all Missionary work that is undertaken by the Church of Christ, we see the momentous issues of the use we make of the vast powers and responsibilities with which God has endowed our human wills. The results arrived at are ordinarily left by God to depend on our human actions, and on the manner in which those actions are performed.

If God's Word is not published and proclaimed in Christian lands according to Christ's command, or if Christians in those lands will follow the ideas and traditions of men rather than the commandments of God, we see from history how whole countries and continents become enveloped with the vail of the dark ages. If Christians do not preach the Gospel to non-Christian peoples in all the world, and tell it out amongst the heathen that the Lord is King, we see from history, how, through their negligence or indifference, many nations of the world are allowed to remain in heathen idolatries and abominations, or in Mahomedan desolations, even in whole continents, and during long centuries of time. We see also how the blight of unproductiveness rests on those countries and churches and individuals, who do not pass on to others the good tidings which they have themselves received. What they do not give to others, they cannot keep themselves. If the Church of Christ directs the pure waters of the River of Life into

channels, by which they may flow into any desert land, the very wilderness begins to blossom, and becomes a garden. The rock becomes a standing water, and the flintstone a springing well. The blessings of fertility and prosperity attend also the churches and the congregations and the individuals, who lend themselves to be God's instruments in doing this. If in so doing, a house is divided against itself, that house will fall. If Churches, or communities, or individuals bite and devour one another, they must expect to be consumed one by another. They need not that any should punish them. They are their own enemies and they punish themselves. If men do not abide in Christ, both they and their work will wither like dead branches and die. If their work is not with their God, and is not His work wrought through and by them, their work will not be established. If men and churches do not grow in grace according to the Word of God, they will lose it. If they delight in the law of God, and meditate in it day and night, then whatsoever they do will prosper. They will then flourish like the cedars of Lebanon, and as the palm trees in the Courts of the House of our God. If we subordinate our wills to His will, working in us both to will and to do of His good pleasure, then His will is done ; and our wills, softened and braced by the dangers and trials that ever accompany all efforts to do His will, are done also ; because our wills are then His will, when His will is our's. If we do the will of God, then both we and our work will abide forever. If we let the Government be on His shoulders, and if we let Him order and settle it in His own way, then grace will not be in vain, faith will not be in vain, preaching will not be in vain, labour will not be in vain. If love never fails, if faith, hope, and love, these three, ever abide, then peace will flow as a river, and the beauty of the Lord our God will be upon us, and we shall see the excellency of the glory of our God. Then the God of peace will make us perfect in every good work to do His will, working in this that which is well pleasing in His sight through Jesus Christ. If we

seek the prosperity of our Missionary work in the Punjab and Sindh, our song will ever be—

“ Take my will and make it Thine ;
It shall be no longer mine.
Take my heart, it is Thine own,
It shall be Thy royal throne.”

“ Stir up O Lord *the wills* of Thy faithful people (both in England and in the Punjab), that they *plenteously* bringing forth the fruits of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord.”

I.—THE RETIREMENT OF BISHOP FRENCH, AND THE APPOINTMENT OF BISHOP MATTHEW.

The departure of a Bishop from his See, and the appointment of his successor, cannot but effect very greatly indeed both the Diocese and all who are connected with it. The word of the Lord came to Ezekiel (in the 34th Chapter) : “ Thus said the Lord God, Behold I myself, even I, will search for my sheep, and will seek them out ; and I will deliver them ; and I will feed them with good pasture, and they shall lie down in a good fold ; and I will seek that which was lost ; I will bring again that which was driven away, I will bind up that which was broken, I will strengthen that which was sick, and I will cause the shower to come down in its season. There shall be showers of blessings.”

What God does, He does ordinarily through His servants, whom He Himself appoints, and sends to do His work. We thank Him for the Episcopate of ten years of Bishop French. Chosen by God out of the University of Oxford, where he was a distinguished student, and where he gained some of the chief honors that Oxford can give, he was sent from thence to seek, and deliver, and feed, and strengthen God's people, in the midst of many tribes and nations in the North of India. “ My sheep, the sheep of my pasture, are men, and I am their God, saith the Lord God.” v, 31.

Bishop French came to India, as a Missionary of the Church Missionary Society, in 1850, to found the C. M. S. St. John's Anglo-Vernacular School and College in Agra. In 1862 he came to the Punjab, to found, with Dr. Bruce of Persia, the C. M. S. Mission, which had been established by General Reynell Taylor in the Derajat. In 1869 he came to Lahore, to found the C. M. S. St. John's Christian Divinity College. In 1887 he was appointed by the Government to found the Lahore Bishopric. Bishop French has everywhere been a great Founder ; and others are now following him in the different institutions which he founded, and are carrying on the work which he began. He planted; and his work in the many different spheres in which he laboured is now ended. Others are now watering where he has planted ; and their work in due time will also cease. But God remains, and ever continues to give the increase on His servants' past and present labours. What the increase has been in Bishop French's time we cannot stop to tell. In the Punjab, in 1850, the tree had not been planted. In 1888, through God's blessing on the efforts of many labourers, there are now **2515** Native Christians, in connexion with the C. M. S., in the Punjab alone. Amongst both heathens and the Christians, Bishop French has exhibited in many ways "the signs of an apostle." By his labours, by his spirit of self-denying humility and liberality, by his gentleness and loving teaching and example, he has left the Punjab a very different country to what it was when he first came to it. If through God's good Providence he were now to become a Missionary again, it would be a fit ending of a long life of more than ordinary usefulness even in the Missionary field, and would furnish another example in modern days of what has been often practised in the Church in days of old. "The Son of man came not to be ministered unto, but to minister, and to give His life for men."

God takes away His workmen, but He carries on His work. When one lays down an office, another is sent to take it up. Bishop

Matthew, consecrated on the 6th of January to be our Bishop, comes amongst us, alas ! alone ; fresh from close contact with the unseen world, where all live ; and from whence comes life on earth, for us to impart to others. May he bring life with him to many in this land, where there is so little life and so much death. We welcome him as our Bishop, with respect, and hope and love.

The number of Bishop Matthew's clergy in the Punjab and Sindh is 91; 29 Government Chaplains, 3 A. ~~C.~~ Chaplains, 42 Missionaries of the Church Missionary Society, of whom 14 are Natives, 6 S. P. G. Missionaries and 6 Missionaries of the Cambridge Mission at Delhi, of whom all but 2 are English, and 5 other clergy, 3 of whom are connected with schools. Independently of the clergy, there are 8 C. M. S. Lay Missionaries, 5 of whom are Medical ; 37 Ladies from England of the C. E. Z. M. S., of whom 13 are Honorary; 2 other Ladies of the C. M. S.; 19 Ladies of the S. P. G. and Cambridge Mission at Delhi, and 3 Sisters of the St. Denys' School at Murree. "There is no restraint to the Lord to save by many or by few," if our eyes are only fixed on God, and not on man.

The last census gives us 28,700 as the number of Europeans and Eurasians in the Punjab alone. So these must be added those who are in Sindh and the Quetta District, and the soldiers and others who have come to this Diocese since 1881 in consequence of the near approach of Russia. The native population is estimated at 23 millions, of whom more than half are Mahomedans.

The welding together of a compact and solid body of Native and European Christians in the Church of Christ, is a work which may well occupy the serious attention of one who is called at the present time to be the Bishop of the Punjab. There is much true piety amongst both Europeans and natives, which may be utilized to a far greater extent than it has been hitherto. The boundaries between which great liberty of opinions and of action are allowed are clearly defined both in the Church of England,

and in the Word of God. The Bishop of Calcutta in his article in the January number of the "Indian Quarterly Church Review" has lately drawn special attention to the "dependence of the vigorous life of the individual on the healthy and vigorous life of the body; whilst allowing to individuals and minorities all that freedom which may enable the body to absorb into itself the good which may be in them." The church in the Punjab needs now the development of its organization, both for its own well-being and expansion. It needs special preparation for the great and deadly conflict with the unbelief and philosophies both of the West and the East which is very near at hand. It needs the discipline which may enable it in God's strength to resist the aggressive assaults of its mighty spiritual foes, and march onwards to subdue kingdoms. Our Christian Army is in this country composed of English and Americans, Sikhs and Afghans. The name of our great Leader is "called the Word of God," "out of whose mouth goeth a sharp sword." The Bishop of Calcutta dwells much on the "building up of the community in an organized body," where "the Bishop does nothing without taking council with his presbyters; and the presbyters do nothing without the Bishop."

The building of the great temple which is being raised in the Punjab, as we trust it is, on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, for the habitation of God Himself, is now growing. A part of it has been built during the Episcopate of Bishop French. Another part, perhaps more difficult, perhaps more complex in its form and symmetry, is being now begun under the Episcopate of Bishop Matthew. May the builders who build the walls build them very straight and solid, according to "the pattern which we have by the Spirit, which is given to us in the Word of God : 1 Chron. xxviii, 12, 19.

II.—THE MISSIONARIES.

(1).—DEATHS IN OUR PUNJAB MISSION DURING THE PAST YEAR.

Three workers have been removed by death from our Punjab Missions during the past year. All of them have been Ladies—Mrs. Briggs of Dharmsala, Mrs. Bailey of Kotghar, and Miss Bowles of the Alexandra School, Umritsur.

Mrs. Briggs was a Native Lady, who was led to Christ from Mahomedanism in Peshawur, through the instrumentality of the Revd. J. Macarthy. She was baptized in Peshawur on the 30th November 1861, and was married on the 24th December of the same year to Mr. Briggs, who from love to Christ and His cause had left the Army to engage in the work of Missions. In Peshawur, Narowal, the Derajat, Multan and Dharmsala, wherever Mr. and Mrs. Briggs have been, Mrs. Briggs was a true Missionary, ever seeking to make Christ known to her countrymen and countrywomen, in Schools, and Zenanas, and also in her own home. At Multan she commenced the Zenana Mission of the "Female Education Society." She died in Dharmsala on the 24th August, after a service of nearly 26 years.

Mrs. Bailey came out to India as the wife of the Revd. A. W. Bailey, in 1878. Her sphere of Missionary labour lay in Bunnu and Dera Ishmail Khan, and afterwards in the Frontier Mission of Kotgarh. With much gentleness of disposition, combined with the true Missionary spirit, she attracted the girls around her to her schools, and sought to lead them to heaven. After a service of nine years she died on the 30th November, leaving behind her a sorrowing husband and four little children.

Miss Bowles came amongst us in the autumn of 1885, as Honorary Lady Superintendent of the Alexandra Girls' School; and after a short period of labour of one and a half years, she left us for her rest in heaven on the 20th May 1887. Gentle, quiet, winning, always calm and smiling, a perfect lady, self-possessed,

giving to us and expecting from us whole-hearted confidence, with quick perceptions to see and understand all sides of difficult questions, and never long in doubt regarding what should be done, Miss Bowles moved amongst us as one whom we needed, and greatly honored and loved, and as one from whose presence we expected great benefit in many ways. She was one of the very few Christian workers on earth in whose disposition and character it was difficult for human observation to perceive any flaw. She was the same both to rich and to poor, both to her teachers and scholars, both to the highly educated and to the poor Mehtars, to whose houses she often stole quietly away to read the Word of God, when her school work was done. She was a model Lady Superintendent of our Alexandra School, apparently just what the school required, and a model example in almost every way of what Christian Missionaries should be. Her face was like a mirror that reflected the glory of God, as she herself became daily more and more transformed into His image from glory to glory. We hoped it was a preparation for great usefulness on earth; but it was really a preparation for service in the presence of God in heaven. The strain and trial of responsibility and ceaseless toil, in the midst of peculiarly difficult and trying circumstances, were too great for her physical powers during the intense heat of a Punjab spring; and she was called away to her heavenly rest and service, leaving to us the lesson, which God has often taught us, but which in India we have not yet learned, that if we would have our work to prosper, we *must* have a sufficient number of workers to carry it on. The loss of such Missionaries cannot be replaced. If we would keep our Missionaries, we must not over-burden any one of them with labours and duties which should be distributed amongst many.

Miss Cooper of the Village Mission came nobly to our help in our time of need, and has now become the Lady Superintendent of the Alexandra School in Miss Bowles' room.

(2).—DEPARTURE OF MISSIONARIES FROM THE PUNJAB AND SINDH
MISSIONS DURING THE PAST YEAR.

The following C. M. S. Missionaries left our Punjab and Sindh Missions during the past year on furlough :—

The Rev. T. R. and Mrs. Wade from Umritsur ;
The Rev. F. A. P. and Mrs. Shirreff from Lahore ;
The Rev. Worthington and Mrs. Jukes from Peshawur ;
Dr. A. and Mrs. Jukes from Dera Ghazi Khan; and
The Rev. J. Bambridge from Kurrachee.

The Rev. W. St. Clair Tisdall was transferred by the Parent Committee from Umritsur to Bombay.

The following C. E. Z. M. S. Missionaries went home on furlough:—

Miss Dewar and Miss Lonie from Umritsur;
Miss Clay from Ajnala ; and
Miss Catchpool from Narowal.

Miss Gray on her marriage with Mr. Tisdall left us for Bombay. Miss Goreh has resigned. Miss A. Reuther and Miss Bell have gone home ill.

No less than *nineteen* Missionaries, including the wives of Missionaries, and including Miss Bowles, have thus been taken from us, and from our Missionary work, in one year.

The prayers of the Church of Christ are greatly needed, not only that God may send forth more Missionaries, but that He may preserve those who have been sent forth; and that His Holy Spirit may “quicken our mortal bodies” as well as our souls, and give to us physical strength and health to carry on our work.

We fear that some of our Missionaries, and especially our lady workers, are sometimes lost to the cause of Missions for want of proper food and care, which they have neglected to take. Some, who have been filled with intense love to God and man, have

laboured so incessantly, that a few short years have been sufficient to terminate useful lives and opportunities, which should have been prolonged for many years. In some such cases, advice, entreaties, nay, even commands laid upon them, have not availed to prevent the injury which has thus been caused to our Christian Missions in this heathen land. Individual men and women should not attempt to do everything. The body has many members, and each member should only perform its own office.

Amongst the Missionaries who have left us, we trust only for a time, we make special mention of Miss Clay. It is now more than 11 years ago since she came to the Punjab in 1876. To her faith and love and zeal the Church of Christ in this land owes our Village Zenana Missions in Ajnala, Jandiala and Narowal. It was a new departure in the history of Missions in the North of India, when English ladies went forth alone, trusting in God, to build their houses in the villages, away from all European support, and to tell to the women of the villages of that Saviour, whom the women of every land on earth, who have known him, have always loved. It was no little venture of faith on the part of Miss Clay and her band of English lady workers, many of whom are honorary, to commence thoughtfully and prayerfully, and carry out successfully, a work of this nature. But God has shown us that women can do in this land many things which are beyond our ordinary reasonings and conceptions. Already has Miss Clay been once given back to the Punjab in answer to the earnest prayers of many of those who loved and honored her. She is now suffering from severe illness, which prevented her return last autumn to Ajnala. The Punjab still needs her, if God is pleased to restore her. Missionaries who have a spirit like hers, a spirit which was caught by her in a great measure from her friend Miss F. R. Havergal, are specially desired and valued in the present state of our Missionary work in this land. She does not herself know, how much she is remembered lovingly and constantly by many friends, and how she

will be welcomed back again, if God is pleased to restore to her a measure of health. Her heart is amongst the villages around Ajnala. We long to have with us those in whom God's Spirit dwells. When they come to us, God comes with them. He dwells in them, and walks in them. He visits us, and lives with us, in the persons of His chosen people.

(3).—NEW ARRIVALS AND THE RETURN OF OLD MISSIONARIES.

The following have been the new arrivals during the year:—

The Rev. H. E. Grey, M.A., to Quetta.

The Rev. F. Papprell, to Dera Ishmael Khan.

The Rev. W. E. Davies, to Dera Ghazi Khan.

Miss Hull, to Cashmere.

Miss Wertmuller, to Peshawur.

Miss Compton, to Hyderabad, Sindh.

Miss Ellwanger, to Clarkabad.

Miss Hobbs, to Ajnala.

Miss Middleton, to Dera Ishmael Khan.

Miss Edgley, to Umritsur.

The following old Missionaries have returned:—

Rev. H. U. Weithrecht, to Batala.

Miss Catchpool, to Narowal.

Miss Dewar and Miss Lonie, to Umritsur.

In the Punjab and Sindh Missions we have had 14 arrivals against 19 departures.

Amidst all this coming and going, and all this expense of travelling to and from England, or to and from the hills, our native helpers pursue their onward course without interruptions and without expense of travelling. Every change of an English Missionary is usually a hindrance and an injury to the work. What India chiefly needs at the present time is the continuous help of

many efficient native helpers, officered (as our military and our civil administration is) by selected superintendents (whether Native or European) to guide and direct their action.

It was with feelings of deep thankfulness to God, that we welcomed last year our friends Mr. and Mrs. Perkins, when they came amongst us to join our Missionary band. Their presence amongst us has been one of the greatest encouragements that we have had during the past year. It would be difficult to estimate the amount of important work of many various kinds, which has been readily undertaken and ably and efficiently carried out by Mr. Perkins during the past year. As Editorial Secretary (as well as Chairman) of the Punjab Bible and Religious Book Society, he has greatly helped forward the preparation, publication, and circulation of Vernacular Books.* As an organizer, he has set in order the deeds and titles of almost all the house and land property of the C. M. S. in the Punjab and Sindh. As the Secretary of the Umritsur Mission, in the place of Mr. Wade, who is now at home on furlough, he has had charge of all the congregational and evangelistic work of the C. M. S. in the Umritsur District. As a very effective preacher and lecturer both in English and the Vernaculars, he has "found out acceptable words, even words of truth, like goads and nails, well fastened by the master of assemblies," which have stirred the hearts of many. As an itinerator, he has both himself taught in the villages, and has sought to direct the Christian movement in the villages all round Umritsur, in a right direction. As a leading Member, or Chairman, or Secretary, of many Committees, he has helped in many other kinds of work. He has brought a power into our midst, a power for good. The house of Mrs. Perkins has been the meeting place for English and Native workers and friends from far and near, a bright Christian home of light and energy and happi-

* This work has been now again undertaken by the Rev. H. U. Weitbrecht.

ness, which has strengthened and elevated the tone of Christian thought and life of all around it.

We dwell on these results of one year's Missionary work by Mr. and Mrs. Perkins, because it has been carried on by those, who, after many years of faithful service of Christ in connection with a high position in the Government of the country, have become Missionaries. All who know what their work has been during the past year will pronounce it to be a success. We hope that it will be long continued. We hope that many other servants of Government, both European and Native, will be led to follow their example, and consecrate themselves and all they have to the direct service of the King of kings in this heathen land.

We have great hopes that another well-known friend of considerable standing as an Engineer, who, together with his wife, is well known throughout the Punjab, for his devotion to the spiritual welfare of the British soldiers, and for his successful evangelistic efforts amongst them, may also soon become a C. M. S. Missionary in the Punjab. The Parent Society have already drawn attention to our need of an organizing Secretary of the Society, who may, in this country, in the same way as they do at home, seek to awaken and maintain amongst English Christians an interest in foreign Missions. If this can be done in the Punjab we shall be very thankful. No church and no congregation in India, who do not labour earnestly, and with self-denying zeal, to spread abroad the knowledge of Christ amongst the heathen and the Mahomedans around them, can expect to maintain a high standard of spiritual life, or hope to receive many blessings themselves. To those who have shall more be given, and they shall have abundance. To those who give, it shall be given again—good measure, pressed down, shaken together, and running over, shall men give into their bosom.*

* The Archbishop of Canterbury says: "They little realize what an effect it would have at home, if they would enable Foreign Missions to be more effective abroad."

We are thankful to know that another friend, an officer of long and high standing in another important department of Government, is also carrying on Missionary work in the Punjab after his retirement from Government service. He has not joined any Society, and wishes to work anonymously. We can only record our thanksgiving to God for his example, and for the practical help and encouragement which he is giving to C. M. S. work.

III.—ORDINATIONS.

The following Missionaries were ordained priests during the past year :—

The Rev. Egerton Corfield, B.A., to Batala, on 6th March.

The Rev. T. E. Coverdale, to Lahore, on 1st November.

The Rev. R. Heaton, to Sukkur, on the 21st December.

The following Native clergymen have been ordained deacons :—

The Rev. Sahib Dyal, to Umritsur, on 6th March.

The Rev. Brij Lal Datt, to Multan, on 1st November.

The Rev. Kharak Singh, Itinerant, on 21st December.

The Rev. Qasim Khan, formerly connected with the C.M.S., was also ordained on the 1st November, and is now working with the Rev. A. W. Cotton, C.M.S., Sukkur.

IV.—OUR LACK OF AGENTS FROM INDIA ITSELF.

The Church's cry is everywhere for faithful Catechists, Pastors, and Evangelists, for Bible-women, and Lady Missionaries, who belong to India itself. We seem to be no nearer obtaining them now, than we were many years ago. Divinity Colleges and Training Schools are collapsing around us ostensibly for want of the material in India, which may be moulded in India itself for the needs of India. From English congregations, whether Church of England, or Non-conformist, but few or no suitable candidates have presented themselves. Our tone of Christianity in India

generally is too low to supply them. Those who are born in India, and spend their lives in India, have not risen to a higher level than those who have come to India from the mother churches at home. In the Native congregations there are many who have faith to become good Christians, who have not faith to become Missionaries. We seldom in the present day see Indian men and women of education, who are willing to join Foreign Missionary Societies. In days of old we read that "the" Lord took the Prophet Amos from following the flock, and the Lord said unto him, "go prophesy unto my people Israel." Ch. 7, 15. When our Lord called Simon and Andrew to become fishers of men, they straightway left their nets and followed Him. When He called James and John, they left their father Zebedee in the boat, with the hired servants, and went after Him. Mark 1. 17-20. In the earlier years of the history of our Punjab Missions, an Imad-ud-din, or a Chaterji, were willing to accept with joy the work of Christ in connexion with Societies; and for it they deliberately refused Government work, *when they could have had it*. In the present day, highly educated Native Christians ordinarily desire Government or other lucrative appointments, if they can get them, apart from Missions. The one position is certain. The other, they think, is uncertain. There is in their opinion for them no security of permanence, no proper position, no fitting arrangements, in connexion with Missionary Societies. They say that they are unwilling to leave themselves to the direction of Native Church Councils, which in their opinion are as yet unfit either to guide their mode of action, or to provide for their reasonable maintenance. They are unwilling also to leave themselves in the hands of individual European Missionaries, however good, whose time must some day come to die, or retire from the work, and whose successors may not desire to retain their services, if their work is not in all respects approved. Our highly educated Christians in India claim from Foreign Societies the same position, and the same proportion of allowances that are given by the Government to their Native servants, namely, *two-thirds* of

what is received by the European of the same grade. We have in India neither tithes nor endowments. The wisdom of the West, either at home or in this country, does not seem to have yet devised any plan by which highly educated Natives of India can work comfortably and advantageously by the side of the Foreign Missionaries. The genius of de Boigne and Clive in purely secular matters availed in former days to conquer India in a great measure through the Indians themselves. They formed them into well drilled regiments, in which officers and men of talent, whether Native, Eurasian, or European, rose to high commands. The Russians do so now ; and their Civil and Military Ali Khans, when their names are changed into "Alikhanoffs," can head battalions or govern provinces. In the Punjab we labour amongst people, who during past centuries have been accustomed to govern. They dwell in a land, where of late years Sir Charles Aitchison, following the counsels of Lord Ripon, has placed many well educated native gentlemen, (and amongst them several excellent Native Christians) in high positions, where all who hold the same official rank are officially equal, whatever their nationality may be. In religious matters the foreign missionary holds a position in the Native Church, which is quite distinct from that which the foreign civilian has as a Government servant in secular matters. He acts 'ab extra' on the Native Church. He is not a member of the Native Church Council. No member of the Native Church Council is at present a member of the Conference of European Missionaries. The Church Council and the Conference view every subject from a different stand-point. The highly educated Christian natives, objecting to be governed by a Native Church Council, and perhaps not sufficiently considering that the Government of the State is supported in India by Indian money, and that all foreign Missionaries are supported by English money, wish to class themselves with European Missionaries. The Foreign Societies in England and America have not at present been led to think that it is for the interests of the Christian Church in any heathen land,

that the most cultivated members of the Church in such lands should be considered in any way as Foreign Missionaries. They wish the Christians of India to act on their own countrymen 'ab intra,' and not 'ab extra.' They wish the European to be what he is—a *foreign* missionary. They wish the Indian to be, what they think he ought to be,—an Indian missionary. They wish both the Foreign Society, and the Native Church to be what they think they ought to be; and they await the time, when the Foreign Missionary Society can sink its very existence in the Native Church, or can become a Native Missionary Society; or when the whole Church can become itself a great Society to spread amongst other nations the blessings which they have themselves received. In the present state of things, the direct efforts of most of the educated Natives of India seems to a great extent to be lost to the missionary cause. They do not become Ministers or Missionaries.

Amongst both Europeans and Native Christians, the impression prevails, that Christ's Gospel can be preached, and His cause promoted, as efficiently by Laymen, who hold secular appointments, and whose time is given to secular pursuits, as by those whose whole time is devoted to missionary efforts. We believe that this impression is a wrong one.

One of the great questions and problems of missionary work in the present day is, whether Missionary Societies may not now advantageously, in some special cases, give to some educated Natives, not only the position, but also two-thirds of the allowances of the Foreign Missionary; and place them on their list of Covenanted Missionaries just as the Government have lately done in their Covenanted Civil Service.

In any case, what man's wisdom may not be able to do, God can perform. He can revive His work in the midst of the years. He can deepen the spiritual life both of individuals, and of the whole Christian community, both amongst Europeans and Natives. He can cast out the stones and thorns of worldliness and self-seeking

amongst all classes, and prepare the ground of the hearts of men, so that the good seed of the Word may grow and flourish in it. He can make people obedient and willing in the day of His power, and when this takes place, His true hearted servants, whether Natives or Europeans, when called by Himself to His immediate service, will think neither of position or salary, but will follow Him wherever He leads. Some He will make prophets, and some evangelists, and some pastors and teachers. The life of Christ in the souls of those whom He appoints and sends forth will take root downwards and bear fruit upwards.

It is very evident to all, that if Christianity is to become indigenous, and to spread itself widely in the Punjab, until it covers the land, workers and means must be found, in some way or other, for the Church's needs, in the country itself. *Indians* must again conquer India; and conquest must again pay its own expenses. What Indians have done for England, they can do for Christ; and conquest will pay its own expenses in this cause also.

V.—BAPTISMS.

The number of baptisms in connection with the C. M. S. in the Punjab during the year 1887 has been ~~561~~ The great increase has been in the villages around Umritsur.

The number of towns and villages in India is said to be 493,479. The number of villages with less than 1,000 inhabitants is 448,320. In the Punjab three-quarters of the people live in villages of under 2,000 inhabitants. The villages have hitherto been comparatively neglected by Missionaries, who have been too few in number to attempt their evangelization. Yet the strength and manhood of India lies in the villages.

Some of the earnest invitations which have been given during the last year, and some of the expressions used, chiefly by villagers, have been very touching. "I keep on sinning," said one, "till I am

weary"—(*main gunáh karte karte thak játá hun.*) "Where can I find a Saviour from sin"? When the question was put to another, "Have you found salvation"? the answer was given, "No, but I am crawling after it." Another, who was met with studying the New Testament, and Pfander's Mizan-ul-Haqq, was asked what object he had in view? The reply was that, "It may be well with me *at the last*"—(*ki meri akhirat changi howe*). Men who have sought in vain for God for many decades of years are now finding Him, and are making known the good news of Christ to others. One of them, a convert from Mahomedanism, after examining very carefully the Life of Mahomed, of which he had before been ignorant, exclaimed, "Alas! O God, that I should have ever thought that this man was a Prophet." Another said: "We have made no compact with Mahomed; he is neither our father nor our uncle, that we should follow him to perdition." Another said: "What a grand religion Mahomedanism is, if you do not examine into it." Another said: "The Mahomedan teachers argue, but there is no comfort in that. Their arguments are not sound; they cannot help the soul." Another, who has lately been baptised, said he could "find no peace for his soul in Mahomedanism." Another convert from Mahomedanism said he had "never found any *love* anywhere till he came to Christ." Another said that "the great difference between Christ and other so-called Saviours is that the others always say "*go*," whilst Christ says "*come*." Another said that "the difference between the Bible and the books of other religions was that the study of the Bible always made you feel the better for it: other books did not." The remark of another was, "The Gurus tell us that if we keep from sinning we shall be forgiven. The Bible tell us how *sinner*s can be forgiven." Another said, "We have our own hell upon earth *now*. If you can tell us a word of comfort and of hope, do so." Another, "Show us that your way is right, and we are ready to follow it." Another, when once addressed as "good friend," replied, "don't call me good; God only knows what a poor wretched

sinner I am." Another, a Nicodemus of some position, who could only speak on religious subjects in private, asked, "Who is *Christ*? Tell me who He is? *Is He the Son of God?*" Another, who had studied many religions, said he had "found out at last that they were all dirty puddles, and that Christ was the only great flowing stream which cleanses from sin, and from which man can drink, and be satisfied." Another said, "We are old, and cannot learn these things: our sons will do so, and they will then wonder why we were such fools." Another said that it was not Christianity they hated, but it was the wearing of English coats and trousers which set people against it. Another man, a Sikh, has pasted St. Matthew's Gospel on the walls all round his room, so that whichever way he turns he may see some of the words of Christ. Another, a convert, has found out that "if a man once turns to Christ, even the very stones of the street hate him."

The large majority of village converts around Narowal, Batala and Ajnala are men of low caste. Christianity must necessarily cause a revolution in ideas and reasonings and actions, wherever it comes in heathen lands. It not only brings a sword, which pierces to the hearts of those who accept it, and of their friends, but it alters the whole position and character of all who are affected by it. It not only sets the brother against the brother, and the father against his child, and children against their parents, but it gradually and naturally tears into shreds many laws and fancied rights which in heathen lands have hitherto prevailed. The genius of Christianity is liberty. If the Son makes men free they become free indeed, even when they are living as serfs. The difficulties which attend the evangelization of large numbers of heathen are always greater than are generally imagined by those who have practically far lived in a Christian land.

Christian enquirers in the villages are now required to enroll themselves as Catechumens previous to their baptism. None are ordinarily received as candidates for Baptism who have

not freed themselves from marriage contracts of their children with heathen children. The most promising converts have been received into classes by the Rev. Dina Nath at Ajnala, and instructed with the view that they may become teachers of others. A committee has been formed of our chief village workers, both European and Indian, to consider all subjects connected with village Missions.

We note that no less than 250 Christians assembled together at the late Christmas gathering at Narowal. At Clarkabad the villagers came together to the Christian village from every side. At the Christian Christmas Mela which was held there, it is believed that about 3,000 persons were present.

VI.—APOSTASIES AND STUMBLING-BLOCKS.

The past year has been remarkable, not only for the large accession of converts, who have been baptised, but also for the large number who have apostatised from the faith of Christ. The new shoots have seemed to push off from the tree the dead leaves, which have fallen to the ground.

Maulvi Qudrat Ullah of Batala, the Head Persian Master in the Christian Boarding School, a gentleman by birth and education, and a Christian convert from Mahomedanism of some twelve years standing, became a Mahomedan in June last. His daughter, a dear child, brought up for Christ in the Alexandra School, had died at the age of 16, in the faith and love of Christ, in the previous January, witnessing to all around her that the blood of Jesus Christ had saved her from her sins. When she was dying, she saw, or thought she saw, the angels who had come to carry her to heaven. She happily did not live to see the apostasy of her parents. The Maulvi had applied to be a Christian Teacher on a higher salary than he was receiving in the school, and this had been refused. He had had serious quarrels with some of the Christians, and his motive apparently was that of earthly gain.

Narain Pershad, a convert from Hinduism, an old Catechist from Kangra, apostatised at Fatehghur in the Batala District, where he had been appointed a Catechist. Church discipline had been exercised in the case of his son, who had been guilty of immorality. He took the side of his son, and left Christ apparently to spite those who were called by the name of Christ, and he too became a Mahomedan.

Lázár Tahal Singh, an old convert from Sikhism, baptised in Benares, who for many years apparently had done excellent work as a Catechist, both in Benares and in Umritsur and its out-stations, became a Mahomedan this summer in Umritsur. For many years he had been suspected of drunkenness and immorality, and had been dismissed from his work as Catechist at Tarn Taran. Having failed to procure employment or ordination from the U. P. Missionaries in Sialkot, or from the C. M. S. Missionaries in Umritsur, he apostatised.

K. B., a convert from Mahomedanism in Multan, who had been married after her baptism to Munshi J. of Dera Ishmael Khan, complaining of ill-usage from her husband, left him and her children when they were on a visit to her family in Multan, and went back to her Mahomedan mother. It was believed at the time that she had become a Mahomedan, but of this report there seems now to be some doubt. She has lately returned to her husband, and confesses herself to be a Christian.

Benjamin, the late Christian Head Master of the Mission School at Bannu, was guilty of gross immorality shortly after the death of his Christian wife. He was necessarily dismissed from his appointment, and sent away from the Mission. This took place in the station where Ghulam Khan was made over by the authorities to his Mahomedan friends, and became a Mahomedan, the year before.

Trials such as these have sorely tested the faith of many. They lead us with tears of shame and humiliation and sorrow to

confess our utter weakness and sinfulness before the mercy seat in Heaven. Living and labouring in a heathen land, where the depths of Satan are, amongst people in whose hearts he is enthroned, in a world of which he says that the authority and the glory of it have been delivered to him, (St. Luke, 4, 6) we see him going about as a roaring lion to devour those who enter into temptation, and do not watch and pray. The good Shepherd alone can protect His people, and save them from their sins, and from the subtle malice of the great deceiver of the world. We know that every plant which our Heavenly Father hath not planted shall be rooted up. The Father is the husbandman, and every branch in Christ the true vine, that beareth not fruit, He taketh away. He blots out the names of those who do not overcome, and who are not arrayed in white garments, out of the Book of Life. "They went out from us, for they were not of us. If they had been of us, they would have continued with us, but they went out from us, that it might be made manifest, that they were not all of us." If Judases wish to betray Christ, or if those who were once enlightened will crucify to themselves the Son of God afresh, and put him to an open shame, they are ordinarily left to do so. If men will harden their own hearts through the deceitfulness of sin, they will ordinarily soon fall away from the living God. When men once choose their own road, they are ordinarily left to follow it to the end.

Whether these persons ever have had spiritual life, we know not. We thought they had. "The life is hid inside its own substance, and continues there till it dies." Whether anything remains in them of the life of Christ, which we thought they once possessed, we know not. "Whosoever shall deny me before men," the Saviour says, "him will I also deny before my Father which is in Heaven." "If we deny Him, He also will deny us. If we are faithless, He abideth faithful; for He cannot deny Himself." We know that St. Peter denied Christ, and was restored, not only to communion, but to apostleship. We have had in the Umritsur Mission in former days

those who from pique against men, have denied Christ, and have become Mahomedans; and finding there no rest or peace, have returned with penitence and tears to Christ, and have lived and have died confessing Him, apparently as true Christians; and we doubt not that they are now in heaven.

In a great war there are many losses and many gains. Many rise and many fall. Some die in the cause of truth and right; and some perish from the way, and become deserters and apostates. "If thou wilt worship before me (the Tempter says) all shall be thine." He does not even fulfil his promise. The hearts of the loyal and the true become braced by such desertions to greater efforts.

We notice that almost every one of these cases occurred in the absence of the Missionary. *Fortem diabolum facit non illius potentia, sed nostra negligentia.* It was when the Missionary of Batala was at home on furlough leave, when the solitary Missionary of Multan was watching beside the dying bed of one who was to him as a mother, when the solitary Missionary of Bannu was at the Conference Meeting, and the solitary Missionary of Dera Ishmael Khan was absent on account of health, that all these cases occurred. As long as single Missionaries remain in sole charge of the many multifarious departments and duties of important Missions; as long as the Native Church does not give of her best sons to be Pastors and Teachers, and the sheep are necessarily often left alone during the enforced absences of foreign Missionaries; such trials must be expected. In the present state of weakness in the Church within, and fear of dangers from without, the presence of a faithful Pastor is always needed in every Native congregation. Until the Native Church will furnish families who, like "the house of Stephanas, will addict themselves to the ministry of the Saints," there appears to be little hope of security from trials like these, except from God's grace. In the meantime, whilst men sleep, the enemy is sowing tares.

When Achan troubled Israel, and was asked "Why dost thou trouble us? The Lord shall trouble thee," the name of the place was called "the valley of Achor (or troubling) to this day." This "valley of Achor" often becomes to us in modern days "a door of hope"—Haggai 2, 6. In passing through the valley of weeping, we may make it "a place of springs." Psalm 84, 6. The "weeping may (indeed) come in to lodge at even, but joy cometh (to remain) in the morning." Psalm 30, 5, R. V. There is to us all first the evening, and then the morning; and they are both of them "one day"—Gen: 1, 5. When God "satisfies His people with His mercy in the morning, they will then rejoice and be glad all their days." Psalm 90, 14.

VI.—EDUCATION.

(1).—THE BARING HIGH SCHOOL AT BATALA.

The good hand of our God has been upon us in all our Christian Boarding Schools during the past year. The Batala Boarding School was established in 1878 by Mr. Baring, then a C. M. S. Missionary, and it was endowed by him with £350 a year when he left it in 1883. Some of the results of the past year have been that three boys have passed the Calcutta Entrance Examination, namely, A. C. Ghose, in the first class, B. L. Ghose and Mir Ghazan, in the second class, and I. Bala, in the third class. Three boys of this school have also gained 3 out of the 4 "Lake Memorial Prizes" for their knowledge of Scripture during the past year. B. Das won the first prize of Rs. 75; A. Wood (the orphan son of our old friend, Henry Wood, who was so greatly blessed in his own soul by translating the "Sinners' friend") won the third prize of Rs. 25; and A. Raow (the son of Mr. Raow, who sought to establish the Christian settlement at Clarkabad) won the fourth prize of Rs. 10.

The following old boys from the school have lately gained honorable positions in Government or other services: Dr D. N. P. Datta, M.B., Edinburgh University, is now the Civil Surgeon of Karnal; Mr. Isa Charan, M.A., Punjab University (eldest son of Mr. Chandu Lal) is now an Extra Assistant Commissioner, also at Karnal; Dr. C. Martin, Lahore University (who was brought from Abyssinia by an officer in Lord Napier's Army) is now Assistant Surgeon at Leiah; Mr. Fazl Din is in the Forest Department; Mr. C. Clements in the Deputy Commissioner's office at Gurdaspur; Mr. Isan-ullah, late Head Master of the Bannu C. M. S. School, is now a Christian Evangelist, and personal assistant to Mr. Bateman in Narowal.

It is always found that whenever a school is good, it is soon filled with students. Where the teaching is defective or the discipline is lax, the school is quickly emptied of its pupils. Weeds grow in uncultivated ground. There is many a block of marble that has an angel in it.

The Batala School has made marked progress during the past year under Mr. Corfield's wise and able management, and is attracting boys of good families to it. Through Mr. Baring's help a second master, a B. A., has been appointed to it.

The complaint in the Batala School is that "they have no appliances; not even a good atlas, or globes." For a school like this, we believe that everything should be supplied, and everything should be done, that is needed to make it all that it should be. If we sow little or nothing, we shall reap little or nothing. Our God is a great King. He does not mean that His work in a heathen land should be done incompletely or inefficiently in any way. No earthly King, invading an enemy's country, would ever run the risk of failure, from the want of anything that thought or care can provide. Our King is a heavenly one, able to do exceeding abundantly above all that we ask or even desire. His work should

be well done in every way. Nothing should be neglected or forgotten. The strength of a lever is measured by that of its weakest part. If we would raise the country to a higher level there should be no weak part in our Christian agencies. Whatever is required, be it what it may, should be obtained.

We read in history how John DeMonte Corvino was sent in the year A.D. 1298 as a Missionary from Rome to Tartary. He travelled through Armenia and Persia to Peking, where he built a Church and translated the New Testament and the Psalms. It is said that he there purchased 150 boys of from 7 to 13 years of age and taught them; and that the Emperor of China used to come and hear these boys sing the chants of the Church. In a few years he had baptised 6,000 of the people; and he was made Archbishop of Peking by the Pope in 1307. Although we cannot now buy boys for money, yet we can teach and train them; and what Romanists could do in attracting Emperors towards Christianity, our Missionaries can do in attracting Khans and Chiefs; and education can become thus subservient to the evangelization of countries in the present day as it was in days of old. We read again in history, how Christianity established itself and propagated itself in Alexandria and Constantinople, and in many other places, through the Christian education of boys and young men in old and mediæval times. To attempt the evangelization of a town and neighbourhood through a school, which may attract Chiefs and Rases, as well as common people, to Christianity, through an education which makes young men to be both Christians and gentlemen,—which makes boys scorn to cheat or tell a lie, even at cricket,—which trains up boys who may some day become Missionaries far and near, even beyond our frontiers in Central Asia, is a great idea. If this idea is kept before the mind, how well must the work be done ! For this we need not only pains and care, but we need the special out-pouring of the Spirit of Him who is to us wisdom, as well as righteousness, and sanctification, and redemption.

(2).—THE ALEXANDRA GIRLS' SCHOOL IN UMRITSUR.

This school, through God's blessing, always maintains its old reputation. During the past year Bella Singha passed the Calcutta University Entrance Examination, and Gendu Janki Nath and Sushilla Singha the Middle School Examination. Gendu Janki Nath gained also the second Lake Memorial prize of Rs. 40 for Scriptural knowledge. The fact that the Batala and the Alexandra Schools have this year won all the "Lake prizes" for Scriptural knowledge, when the competition was open to all the Christian and Heathen boys and girls of the Punjab, is very encouraging.

The spirit of Miss Henderson, Miss Swainson, Miss Gray and Miss Bowles ever rests on our Alexandra School. Girls are flocking to it from every part of the Punjab and beyond it, and it is fast becoming a power for good in the country. Miss Cooper has accepted the permanent appointment of Lady Principal of this school, in which she is aided by Miss Davidson. Miss Edgley is expected from England to take the place of Miss Bell, who has gone home on account of illness. Miss Smith, our former Matron, has been succeeded by Mrs. Bird. Three of our girls, two of whom have passed the Calcutta University Entrance Examination, are now Teachers in the School, one of them being honorary. We hope that the time is near, when every Indian Teacher in the school will be one who has been trained in the school itself. No children will in future be received in this school for whom full fees are not paid.

Our Christian boys and girls are the hope of the Church. We desire to train those who may hereafter become with God's blessing *leaders* in it. We labour and we pray that the knowledge and the love of Christ may be implanted in the heart of every child, and may spread from them, even when they are children, to their homes and neighbourhoods. In the words of the late Bishop Wilberforce of Winchester, "we seek so to act, that Christianity shall

spread, shall be progressive, shall be perpetually on the crest of the wave of thought and civilization, achieving with each coming generation new triumphs, and so proving the original truth which gives her force." We desire for the Punjab no stunted or deformed Church, crippled by ignorance, or debased by the superstitions of the past." We want our Christianity to march onwards "on the crest of the wave of progress and civilization," assimilating to itself everything in this land, or at home, that is good, and discarding every evil.

One of our former pupils, Miss Bose, is now the Lady Principal of the Lahore Government Girls' School, and in sole charge of some 400 girls, of whom more than 150 are in the main school. Miss Bella Singha, who passed the Calcutta Entrance Examination from our school, is her Assistant. The Government Girls' Schools in Lahore are thus carried on in a great measure by two Christian pupils from the Alexandra School. Miss Bose's education was finished in England. Her sister, Miss Kheru Bose, is also one of our old pupils, who afterwards studied at Dr. Griffith's Medical School in London. She is now a Lady Medical Missionary in Tarn Taran, in connection with St. Catherine's Hospital. A pamphlet written by her on the subject of the Lady Dufferin Fund, and which nearly gained the prize for the best pamphlet written respecting it, has been printed by Lady Dufferin, and is now in circulation. A third sister is now completing her education in England. We believe that many of our Christian young men and young women who have had the advantage of being trained in England will become great blessings to our Church in India. One of them writes: "I hope you will remember us in your prayers sometimes. We do want to be His faithful servants, His 'living epistles' known and read of all men. Please pray for the school too, that we may have many opportunities of testifying and witnessing for Jesus." Another writes: "It is such a good thing that we have been taught by Christian Ladies, because now we know how to behave with our

Hindu and Mahomedan sisters; one has so many opportunities of speaking to these girls, and they do listen to us."

Our girls do not themselves know how greatly their success, both when they are in school and after they leave school, is helping to win India for Christ. One of our English Missionaries, when returning to Umritsur lately from sore conflict with the evil one, in the persons of his dupes and victims in the villages, was much comforted and cheered by the singing of our girls in Church. The girls do not know how strong men are strengthened, when they hear the voices of children singing praises to Christ in sweet melodies and hymns, and when they see their modest womanly demeanour in all they do.

Three of our Alexandra School girls have died during the past year: Nur-ul-nissa, the daughter of Maulvi Quadrat Ullah of Batala, whom we have referred to above; Isabella Engles of Umballa, who almost passed the Calcutta Entrance Examination in 1886, and then went to the Lahore Medical School, wishing to be a Medical Missionary; and Julia Sohan Lal, of Dera Ishmael Khan, who passed the Middle School Examination in 1886. Others are being trained for God's service on earth. These were trained on earth to stand in their early youth in the immediate presence of God in heaven. "Depend upon it, their little history was the building of a temple; and when it was finished, the angels carried it away." When Miss Bowles lay dying last May, and the girls came one by one into her room to take leave of her, and Julia Sohan Lal came amongst them, she said to her "you and I will soon meet again, Julia." They met together again in heaven before the year was ended.

(3).—OUR ORPHANAGE GIRLS' SCHOOL has sprung rapidly into a new state of existence through the vigorous and practical efforts of Mrs. Grime. The children, well clothed, well fed, and well

taught, are catching rapidly the spirit of their superintendent, and are progressing favorably in every way. Their singing in Church, sometimes in parts, and their devotional manner in repeating the responses, are only one way by which the great change that is passing over this school is manifested.

The transfer of the orphan girls to learn industrial pursuits at Clarkabad, and the formation of the present school into a Middle Class School for children of poor parents who cannot pay full fees, and whose children should be brought up in the rank of life to which they belong, has been now recommended for many years by many committees and individuals. We subjoin a few of the Resolutions arrived at respecting the transfer of the Orphanage School :—

The Punjab Mission *Conference* in November 1884 considered it “most desirable, that as soon as it can be arranged, the Girls Orphanage should be removed from Umritsur to Clarkabad, so that the girls may be trained to agricultural and household work.”

The same resolution was passed on the 8th January 1885 by *Corresponding Committee*.

On the 30th June 1886, it was resolved by *Corresponding Committee* that “every effort be made to complete the buildings which are required for the transfer of the Orphanage Girls’ School to Clarkabad, and that efforts be made to obtain the services of two Ladies, one to take charge of the girls, and the other (a Medical Lady) to give medical aid to the women, both in the village and in the district.”

In December 1886 the Punjab *Church Council* passed the following Resolution :—“That we see no better place than Clarkabad for the Girls’ Orphanage; and we recommend that it should be transferred to that station, provided that arrangements can be

made for the protection and spiritual welfare of the Orphan Girls."

We look forward to the hope, that both the transfer of the Orphanage to Clarkabad, and the establishment of the Middle Class Girls' School may be effected during the coming year.

(4).—THE LAHORE DIVINITY COLLEGE, which has been temporarily suspended in consequence of the illness of its Principal, the Rev. F. A. P. Shirreff, will we hope be speedily re-opened. The temporary closing of this most important institution is another instance of our great lack of workers in the Punjab. We have no reserves. If a Missionary in charge of any institution becomes ill or dies, we often have no one to take his or her place. If one is taken from another sphere, the work of the other department is crippled, and one institution is built up by throwing another down, or sometimes the strain of carrying on alone the work of a whole department, where one worker is obliged to do the work of two, or of more than two, has brought a second worker to the brink of the grave, and the loss of one thus becomes the loss of two, or of more than two. Many possible victories are thus lost by the Church of Christ in Missionary work for want of foresight, and of the right means which are required for the desired end. In a critical campaign, the want of little things which are necessary for an army in the field may lead to most calamitous results.

The great design of this institution is the training of Catechists and Pastors and Evangelists, who may go forth to their own countrymen, mighty in the Scriptures, and in the power of the Spirit of Christ, working in His people, and dividing to them all severally as He will. The measure of the power which men receive through the Word of God seems to decide how much of the Will of God shall be done through them.

(5).—THE LATE C. V. E. S. TRAINING COLLEGE.

The Church of Christ in the Punjab still staggers beneath the blow which it has received in the Punjab from the closing of this College by the C. V. E. Society, who established it in 1863, as a memorial of God's blessings to our nation during the Mutiny of 1857, and who carried it on for more than 22 years. To the eyes of the Heathen it appears that the Church of Christ is unable to maintain this out-work against Mahomedanism and Hinduism. It seems to them, and apparently rightly so, that we have retired in the department of education from before the foe, at the very time that we are being hardly pressed in that department by the Aryas and the Islamias. Both they and we are now repeating the words, with very different meanings, "Where is now their God." As many of the students who were being trained in it were not Christians, the C. M. S. have felt unable to adopt this College and carry it on. Unless, therefore, God himself restores it, it has, we fear, fallen to the ground, never to rise again. It is of no avail to blind our eyes to facts, or seek to forget our true position, as that of those who have set before themselves the evangelization of this land. In matters in which the religious welfare of a whole country is at stake, we cannot willingly give up the share we have had in the education of its people, either to Government Schools, which are necessarily in the present state of things non-Christian, or to the many old and new Societies of the Hindus and Mahomedans, who are avowedly and actively anti-Christian. We do not, therefore, acquiesce willingly in the closing of the only Christian Normal School in the Province. We do not voluntarily leave ourselves in a position where for the future (until Christian masters can be supplied) we shall be necessarily obliged to employ in our Mission Schools non-Christian masters, who have not been trained in a Christian College. We can only record the fact that an important Christian institution, connected with the whole country, which was designed by the wisdom of our great leaders of

old, and established by their piety and liberality, has in our own days fallen to the ground. In the presence of the heathen, it has been given up by one Society, and has not been accepted by another. Our line of defensive and aggressive missionary operations in the Punjab has been broken through. Earnestly desiring as we do that the great object of our Missionary Societies may be attained, and their desires fulfilled, we can only now make our prayer to God, that this institution may in some way or other in His own time be re-established, if it be His will. We have our own traditions in the Punjab, and one of these traditions is that of Sir John Lawrence, who shortly after the Mutiny was "led to ponder deeply on the faults and shortcomings of the British as a Christian nation in India. In considering such topics, he would solely endeavour to ascertain what is our Christian duty. Having ascertained that, according to our lights and conscience, he would follow it out to the utmost, undaunted by any consideration." Believing conscientiously as we do, that in the present state of the Punjab, a Christian Normal School is indispensable to the welfare and success of Christian Education, and that Christian Education in this land is indispensable to its evangelization and well-being, we cannot cease to hope and to pray very earnestly for the restoration to the Punjab of this institution. If this may not be, let at any rate some expression be placed on record, of the loss which has been sustained, and of the deep grief and sorrow of some friends who have loved the Punjab well.

(6).—OUR MISSION HIGH SCHOOLS.

In an important paper read at our last Meeting of the Punjab Church Council, Mr. Addullah Athim said :—

"Christianity and the religious nature of mankind alone, have in India checked the spirit of nihilism and communism, which would otherwise have appeared. Hence the reform has taken the shape

of Aryanism. Our Government ought to be thankful to Christianity, the religion which is their heritage in Europe. Without this, the great mistake which they have made in India in not teaching even the history of all religions, together with their dogmas and doctrines, their philosophy and science, would tend only to wild lawlessness, communism and nihilism in our midst."

On the same occasion, the Rev. Pandit Kharak Singh said :—

"Now-a-days, however, since English education and Western thought have begun to permeate India, a class of natural religionists have arisen. Western philosophy and science have shown Hindus and Mahomedans the folly and weakness of their religious systems. Unwilling to accept Christianity, and yet unable to stay where they were, numbers have endeavoured to purify their religion, and to infuse into it a philosophy of some sort, so that they may find peace and rest, within the pale of their ancient faiths. But alas! these religions, even when renovated and furbished up, cannot give the peace man needs, nor can philosophy give rest to the weary, or satisfy the hunger of the heart, nor can it wash away the guilt of the sin-stricken soul."

"Such is the state of educated youths now-a-days. In former days, people learned philosophy, but did not, as a result, become rebels or irreligious; but now our country is in an evil plight. If the non-Christian and anti-Christian philosophy taught hitherto, is still taught in the future in our Government Schools and Colleges. and if our youth are kept from religious instruction, most terrible results must of necessity follow."

"Education without religion produces its natural results. Our youths, loosed from the old moorings, are driven mastless and rudderless, they know not where, over the black waters of Western infidelity. Year by year our Government Educational institutions send out into the world numbers of young men who care for neither God nor man, and who know no law other than the law of self.

To enjoy the present good, is the sole maxim of the hopeless, godless creed by which they regulate their lives. If things continue to go on as they are, what will the end be? It seems to my poor understanding, that it is woe to a land, when the youth, the flower and hope of the nation, become selfish, godless, and full of self-conceit."

"When they know no God, what should they know of, or care for, human Governments, or human masters. India will see trouble some day; and it may be, that the hand which has reared these youths, will be sore wounded by them."

The disastrous results and consequences of giving mere secular education without religion in India has long engaged the attention of Government. It has been brought prominently to their notice in a practical point of view, by the Educational Commission. His Excellency the Viceroy, in writing to the different Local Governments of India, remarks that "it cannot be denied that the general extension of education on European principles, and of a purely secular character, has in some measure resulted in the growth of tendencies unfavourable to discipline, and favourable to irreverence in the rising generation, and these require control and direction by a judicious scheme of scholastic discipline, and of such moral training as our policy of a strict neutrality on religious matters enables us to apply."

The present is not a time when the Christian Education of children by Missionary Societies can be in any manner neglected

Our Mission High Schools in Umritsur, Peshawur, Dera Ishmael Khan, Multan, Hyderabad and Kurachee, are full of promise. Wherever Christian Schools are efficiently maintained, they become powerful means for evangelization. The late Mr. Datta has been succeeded by Mr. Ghose, as Head Master of the Peshawur School. Mr. Khem Chand is doing excellent service at Multan, and Mr. Clarkson at Hyderabad. A desire is felt that capable

Christian Head Masters, from England or India, may be appointed to our Mission Schools, thus setting the Missionaries to a certain extent free. Our Mission High Schools should in time become the great Christian Grammar Schools for India.

An application is now before the Committee to make the Bannu School a High School. The importance of our Christian Schools in our Frontier Stations has been proved to be so great, in introducing Christianity through education, that we hope this request will be granted by Parent Committee. The additional expense to the Society will be about 60 rupees a month.

VII.—MEDICAL MISSIONS.

Of the value of Medical Missions as an evangelistic agency, we trust there is no need to speak. It was the Saviour's own method of introducing the Gospel. Our Lord Himself "went about in all the land preaching the gospel of the kingdom, teaching in the synagogues, and healing all manner of disease, and all manner of sickness among the people." "They brought unto Him all that were sick, and He healed them." When He sent forth His apostles, His command to them was to "Heal the sick, and say unto them, the Kingdom of God is come high unto you." "As ye go, preach, saying the Kingdom of Heaven is at hand. Heal the sick."

The service of Healing seems to be the best of all illustrations for the Healing of the soul, a demonstration of the very Gospel of Christ, a type and a shadow of the trees of life, which are planted on the banks of the River of Life, whose leaves are for the Healing of the nations.

Medical Missions of the C. M. S. are carried on in Cashmere, Tank, Dera Ghazi Khan, Umritsur and Quetta. They are proving themselves to be excellent agencies for evangelisation. With the exception of Cashmere, they can hardly, however, yet be said to be

fairly established, for want of funds and of a regular income. The grant-in-aid given by the C. M. S. to Educational Missions is Rs. 16,655 per annum. That to Medical Missions is £200. Where Itinerations are carried on, proper assistants are always needed for the base Hospital. Bills for medicines of some years standing are still unpaid. The number of Baptisms last year, in connection with the Umritsur Medical Mission alone, was 24.

Important Resolutions, expressing the value which the Conference of Punjab C. M. S. Missionaries attach to this agency as a means of evangelisation, were sent to the Parent Society in March 1883, December 1883, and January and November 1887. Similar Resolutions have been forwarded by the Punjab Medical Missionary Society. A further grant *at least* of £200 per annum, has been asked for from the Society, and more help for our Punjab Medical Missions is urgently required.

We hope that many friends will send help to Dr. Sutton of Quetta this year for the Hospital which is being now built in that frontier station. A dwelling-house and a Hospital are also much needed for Dr. Andrew Jukes at Dera Ghazi Khan.

Medical Missions of the C. E. Z. M. S. are carried on in Umritsur, Narowal, Ajnala, Batala, Peshawur and Dera Ishmael Khan. A Zenana Medical Mission of the F. E. S. has been established in Multan. Another C. Z. M. S. Medical Mission is being now commenced in Cashmere. Four English Lady Missionaries are working together in St. Catherine's Hospital in Umritsur, and two in Peshawur. Liberal grants are made by the C. Z. M. S. to their Medical Missions in the Punjab.

VIII.—MISSIONS TO MAHOMEDANS.

Amongst the chief promoters of Missions to Mahomedans in the Punjab during the past year, we make especial mention of *the Russians, and Canon Isaac Taylor*. Whatever may have been the

results of their actions and words in other countries, and whatever may have been the objects which they personally have had in view, we may thank God that they have been used by Him, as instruments of much usefulness for the furtherance of Missionary work amongst the Mahomedans in and around this Province. We remember that the Punjab is the Border Province between the Mahomedanism of Central Asia and the Hinduism of India. The Punjab is the natural base of all Missionary work for Central Asia. Of the $22\frac{1}{2}$ millions of the population of the Punjab, more than $11\frac{1}{2}$ are Mahomedans, $9\frac{1}{4}$ are Hindus, and $1\frac{3}{4}$ are Sikhs. The border line between Hinduism and Mahomedanism in the Punjab may be considered the Umritsur District. To the North of it, the districts become more and more Mahomedan, to the South more and more Hindu. The Umritsur District itself contains more Mahomedans than Hindus. Out of 555 adult converts who have been baptised in Umritsur since the commencement of the Mission in 1852, 253 have been converts from Mahomedanism. The near approach of the Russians to our frontier has resulted in the construction of vast lines of railway and great military roads, involving the bridging of many rivers, and the opening out of communications with many cities and countries, far and near. Distant tribes, of which little was formerly known, and which seemed to be almost impenetrable, either to modern civilization or to Christianity, have had cantonments formed in their rear, and the flower of our British Army in India, and the chief talent of our Indian Empire, are watching events on which the sovereignty of India and Asia depend. A necessity has been laid on us to learn languages, influence remote nations, and open out the whole country everywhere. What the Germans and the Parthians of old did for Rome, the Russians have done for India and England, and for the Gospel, in modern times. They have been God's instruments in making highways for the Gospel. "Every valley is being exalted, and every mountain and hill is being made low, and the crooked places are being made straight, and the rough places plain," in order that

“the glory of the Lord may be revealed, and all flesh shall see it together.”

During this time that the preparations have been made for the onward progress of the Gospel into lands where it has never been preached, and where it must be preached before the end comes, it has been so ordered by God, that, whilst the attention of the world was being drawn to these outward changes, the attention of the Church of Christ has been also drawn to consider very carefully the Mahomedan religion, and the state of the Mahomedan world. When God is about to do some great thing for the carrying out of which He has made ready the opportunity, He often forces men by some pressing necessities to fix their attention on it through His remarkable Providences. Whatever may be the interest of Canon Isaac Taylor in the subject of Mahomedanism, or his knowledge of it, (and Mr. Bosworth Smith at any rate evidently thinks that his knowledge of it is but very small), it has been given to him through his now-celebrated speech at the Wolverhampton Congress to draw the attention of the Church of Christ in a special manner to Missions to Mahomedans. Every newspaper is now criticizing the way in which they have been hitherto carried on, and estimating the results which have been arrived at.* Every Missionary Society in Europe and America, and amongst them especially the Church Missionary Society, are now considering what they can best do to further them. The discussion of a subject of this nature will not, amongst Christian people, dwell too exclusively on the human side of the question, but will have special reference to that which is Divine. It will not turn merely on Christianity and Mahomedanism, as if they were only two conflicting religions of the world, but Christian people will endeavour to look on the question before us as it really is. If Christ is really the Son of God, who has died, and is now living, and

* Dr. N. G. Clark, Secretary of the American Board of Missions writes : “The startling statements of Canon Taylor may well arouse the Christian Church to more earnest efforts in behalf of the world’s evangelization....We are but as yet playing at Missions.”

is seated on God's throne with all power and dominion in heaven and earth, He has only to be made known, in order to be obeyed by His own people everywhere. It is our part to follow His guidance whatever it may be. If His Gospel is the power of God unto Salvation to all who obey it, it must be presented to men in Christ's own way, in order that it may be received.

It is acknowledged that Mahomedanism is only the natural consequence of the ignorant, dead and apostate Christianity, as it appeared to men to be in the time of Mahomed. If we would have Mahomedanism give way to Christianity, and to cease to be as it always has been, a power for evil, the only true way is for us to present to the Mahomedans the light and life of Christianity, as it is declared to us to be in the Word of God. If we were now again to present Christianity to Mahomedans as a Gospel veiled in ceremonies, debased by superstitions, or altered into another Gospel, by omissions or additions, we should then only bring back Mahomedanism amongst ourselves. Mahomedanism, or some similar scourge, might then again become the instrument in God's hands of devastating other countries, and of removing the candlestick of Christian light even from amongst ourselves.* No spurious

* This is allowed by all our principal writers. We will mention only one—Maurice, in his "Religions of the World" (Boyle Lectures) writes: "You say that Islamism has not fallen before the cross. No, but Islamism has become one of God's witnesses for the cross, when those who pretended to bear it had really changed it for another standard"—page 238.

See also: p. 23 "If we pursue the inquiry fairly in this case, we shall be led, it seems to me, to the discovery of the real ground of the Mahomedan might, and perhaps to regard the continuance of that might through so many ages not wholly as a calamity. In the Christian nations which were permitted to fall under the armies of Islam, almost as much as in those which were avowedly Pagan, the sense of a Divine Almighty will, to which all human wills were to be bowed, had evaporated amidst the worship of images, amidst moral corruptions, philosophical theories, religious controversies. Notions about God more or less occupied them, but God Himself was not in all their thoughts.... This, where it encountered no like or equal feeling in the minds of those among whom they came, made them invincible. Here was the life of their armies.... they were bowing to a truth.... Let us go yet farther and say. It was a mercy of God that such a witness, however bare of other supporting principles, however surrounded by confusions, should have been borne to His Name, when His creatures were ready practically to forget it."

Christianity will overcome Mahomedanism, or chase it out of a country. The Mahomedan needs God as a living personal being, and needs to know Christ as the image of the invisible God. No mere human ideas or notions can therefore counteract Mahomedanism. The substitution of anything which is not the simple pure Word of God, the addition of anything that is merely human, or the omission of anything that is Divine, will only tend to *produce* Mahomedanism, or something like it. It will only lead to failure in all our Mahomedan Missions. If, however, we introduce the Word of God as it is, without any admixture, there is nothing in Mahomedanism, there is nothing in earth or hell, which can resist it. It will make its way wherever it goes. The introduction of vital Christianity depends very much on ourselves. It depends on what we are, and on what we do. It depends, in our land of the Punjab, on the ceremonial, and on the teaching, of our Church amongst Europeans, as well as on the efforts of the Missionaries. It depends on the example which is given to the Heathen and Mahomedans around us, by those who are called

“The Mahomedan conquests, though so mighty a testimony against Christians, were not a testimony against the Gospel, but for it—a testimony to one necessary and forgotten portion of it—a proof that if the Church of Christ forgets its own proper position, God can raise up the strangest instruments to do His work.”

The historian Hallam says—“The Mahomedan conquests are less perplexing to a calm enquirer than their cessation, and the loss of half the Roman Empire than the preservation of the rest.”

The 9th Chapter of the Book of the Revelation is generally supposed to refer to the Mahomedan power, darkening the Sun of Righteousness, the truth and the cause of Christ. The moon, or the Church, was already darkened by men's idolatries, and worldliness and vices. This power spread wherever men had not the seal of God in their foreheads, in Judea, Asia Minor, Syria, Turkey, Persia and North Africa. Its king was the angel of the bottomless pit, Apollyon the Destroyer. This power emanated just after the Emperor Justinian had built St. Sophia in Constantinople, the grandest Christian church which had then been seen on earth, and it culminated about the time when St. Peter's was being built in Rome. Men had departed from the Truth of the Word of God. In the chapter referred to the worship of demons is first spoken of as being prevalent amongst men of that time, then that of idols of gold and silver and brass and stone and wood, which cannot see or hear or walk; then follow murders and sorceries, fornication and thefts. If this was the state of the so-called church of Christ of that age, the rise and the spread of Mahomedanism may be easily accounted for.

Christians. We English people in the Punjab, few as we are in number, have been placed by God's Providences in the very midst of Mahomedan people. In consequence of the advance of the Russians, the whole line of the Punjab and Sindh frontier is becoming now thrown open more and more to Missionary effort, from Cashmire to Kurrachee. Whether we will or no, we are coming into very close contact indeed with Central Asia, which up to the very walls of Constantinople and Jerusalem is almost entirely Mahomedan.

What then does the guidance of God's Providences appear to be as regards our Punjab Missions? Our line of Frontier Christian Missions is occupied by only one Church and by one Society. No Society but one, of any Christian Church or denomination, is doing any Missionary work whatever, or has any part whatever, at present, in seeking to present the Gospel of Christ to the Mahomedans all along our vast Frontier which borders on Central Asia. To the Church Missionary Society is given the privilege of carrying on Missions amongst Mahomedans in *ten* different languages, and amongst at least *seven* different races of people.

We believe that God's Providences are thus calling on our Evangelical Church Missionary Society, to strengthen their Missions to the Mahomedans all over the Punjab, and especially on our Frontier. Peshawur, which after the Mutiny in 1857 had five English Missionaries, should again have four.* It has now in Mr. Jukes' absence, only one rightly belonging to it, and another one, Mr. Thwaites, who has temporarily been lent to it from Dera Ishmael Khan. Peshawur is one of the decisive points of action, as much in a Missionary, as it is in a political point of view. It

* The Rev. F. E. Wigram, the Honorary Secretary of the C. M. S. at home, when he visited Peshawur last February, wrote in the Mission Record Book:—"The great opportunities, which Peshawur offers for reaching representatives of tribes coming in from Central Asia, demands that it should be strongly manned; and I should be thankful to see four men assigned to it; so that at least three might ordinarily be in residence, or be itinerating in the neighbourhood."

should become a great Missionary centre for the Frontier, just as Umritsur has become for the central part of the Punjab. The opportunities which it affords geographically in the midst of Afghan tribes, as a meeting place for people from many distant countries, are unrivalled in any Mission to Mahomedans any where. Its splendid school, its beautiful Church, its Hujra, its Anjuman, its Woman's Mission, are means of influencing myriads of people, if only the Mission were carried on in a manner worthy of the cause it advocates. The Eusufzai county with its centre at Mardan should be to Peshawur what Batala is to Umritsur; Kohat and the Khyber should be its Narowal; Hazara should be its Mánja; and Haripur its Tarn Taran; Hashtnagar should be its Ajnala and Jandiala; Káfristau should be its Foreign Mission, carried on, (as it has already several times been visited) by Afghan Missionaries.

The Mission to Cashmire is already developing, as the country opens out; and three C. M. S. Missionaries have been placed there instead of two. Dera Ishmael Khan, Bunnu and Multan each need at least one other English Missionary, as Kotgarh* and Kangra also do. The Mission at Quetta has during the past year received an important reinforcement in the person of the Rev. H. E. Grey, and has now two Missionaries. The Biluch Mission at Dera Ghazi Khan has now three. Sukkur and Hyderabad have each one Missionary, and Kurachee has two.

An encouraging effort has been made during the past year by Miss Margaret Smith of the C. Z. M. S. to commence systematic Missionary work amongst the manly Pathans of Hazara.

* At the meeting of the Punjab C. M. S. Conference held in Umritsur on the 7th November last, the following Resolution was passed.—“That we recommend to our Parent Committee the importance of our Frontier Missions, where the lack of Christian sympathy and society make extreme demands on the charity, faith, patience and endurance of the Missionaries; and that for each of these Missions in particular, as well as indeed for all our Missions, we need to have two men at least (with two on three men to spare for the whole, to fill vacancies) as soon as it is in any way possible for the Church to supply them:—and that the claims of Kotgarh and Dera Ishmael Khan to an additional Missionary each be specially urged.”

The want both of a Lady Colleague from England, and of a house, and still more the absence of a European C. M. S. Missionary in the neighbourhood, have of necessity obliged the temporary postponement of the work. Miss Smith has passed through the length and breadth of the land, and has seen what it is, and has brought a good report of it. She has also brought with her the first ripe fruits of the land in four promising Mahomedan converts, one of whom has been baptized. Mr. Knowles' experience in Hazara during his short stay in it, before he went on to Cashmere, was just the same. Converts from Mahomedanism ever come forward to confess Christ to be the Son of God, and to be baptized in His name, wherever He is made known as He is declared to be in the Word of God.

IX.—THE ADMINISTRATION OF OUR C. M. S. MISSIONS.

The work of the Church Missionary Society is at present carried on in the Punjab in connexion with three committees. The *C. M. S. Church Council*, composed solely of Native delegates from the different congregations, and a chairman appointed by the Parent Society at Home, represents and expresses the opinion of the Natives of the country on all questions which affect the Christian Church amongst themselves. The *C. M. S. Conference* expresses the united opinion of the Foreign Missionaries of the Society who are labouring in the Diocese. The *Corresponding Committee* of Laymen, chosen by the Society in London, represent the Parent Committee. The Bishop is the President of the Corresponding Committee. All questions affecting the Missionary work of the Society are brought before the Corresponding Committee, and are sent home by them, together with their opinion, to the Parent Committee.

A great desire has been expressed of late, especially in the N. W. P., for the amalgamation of the C. M. S. Native Church

Council with the Conference of Foreign Missionaries This would, we think, be a calamity. The voice of the European Missionaries would so preponderate, in our present circumstances, that the Native voice would be but indistinctly heard. The experience of other Societies, and indeed of our English Government, as in the case of Baroda, has shown the danger that may always arise when questions which affect the interests of Natives are discussed in mixed assemblies of Natives and Europeans. If the European vote is, as it sometimes is, on the one side, and the Native vote is on the other, a state of feeling is liable to be produced which may at times be highly injurious to the cause. The question becomes one of nationalities, which may easily become one of race distinctions and antipathies. If, on other hand, as must in India soon be the case, the number of Native votes is greater than that of the Europeans, the danger becomes still greater. The Native vote may be a wrong one; for our Native Church still lacks the knowledge and the experience of a Church which is more than a thousand years old. Yet if questions are decided by the majority of votes, the Native vote may carry the day, and great injury may ensue in consequence of a mistaken view regarding our relative positions. The presence of a second House, composed of persons who can give an unbiassed opinion on all subjects which are brought before them, and of which they have perfect knowledge, we believe to be the best arrangement that can be made in our present circumstances for the object which is desired.

The complaint which is sometimes heard against Conferences which are composed solely of Foreign Missionaries would probably be altogether removed by the appointment of some chosen educated Natives to the position of covenanted Missionaries, who would then take their place as members of the C. M. S. Conference. They would represent the interests of the Native Church in the Conference. This is, we believe, already done by the C. M. S. in other Indian Dioceses.

Similarly, it may prove advantageous if certain members of the Conference were to be appointed Members of the Church Council, provided the number is such that it will not prevent or hinder the candid expression of opinion on the part of the Native Church.

The question of the representation of the Conference on the Corresponding Committee is now before the Society.

We speak of the work of the Church Missionary Society as a Society. The aim and object of a Missionary Society is to utilize in the best possible way the means which are placed in their hands by the Church at Home for the evangelization of Heathen Countries. We hope that they will not make over this responsibility to any other hands. Believing as we do that it is evangelical Truth alone which can successfully grapple with the false religions and philosophies of the East—believing that it is the Word of God alone which can convert the soul, and that any deviation or departure from that word to the right hand or the left would be fatal to the final success of our Missionary operations—we hope that the strength of our Society will be ever given solely to their one great work of making the Saviour known, according to the Word of God. All else is powerless in matters of this kind.

We believe that our true object in India, as a Society, is not to seek to stereotype in this country the many schools of thought, which have resulted from centuries of difficulties at Home, but to lead the people to become the disciples of Jesus Christ. We believe that it will be a misfortune for India for the different denominations of England and America to be reproduced in this country. The work of the foreign Church or Society is merely the scaffolding by which an indigenous Church may be reared. The Foreign Agents of a Missionary Society, exercising their influence *ab extra*, are the guides and counsellors of the Native Church, towards which they stand in the position of a beloved and honored parent, to whom the Native Church owes its existence and prosperity. They do not even settle amongst them, as though they were natives

of the land, nor does the Foreign Society come amongst the natives as if they were a Church. They are only a Society. The European is, and always must be, just what he is, a foreigner—the native of the country remains a native. Almost all writers of note at Home uphold this view. They look forward to “a great Christian Church of India, with distinct national characteristics of its own.”* The latest utterance on this momentous subject is that of Bishop Lightfoot of Durham at the Wolverhampton Congress. He writes:—“We shall not lay the yoke of a rigid uniformity on the neck of our converts. We shall lay down for ourselves as an aim, not the multiplication of English Churches on a foreign soil, but the creation of Native Churches. We shall allow great latitude of development to non-essentials, such as the form of worship. We shall not impose our articles, or even our Prayer Book, as a necessity on Native Peoples.”†

Our Church Councils, our Conferences, and Corresponding Committees are the present agencies by which our Society are endeavouring to cast the salt and leaven of the Gospel of Christ into the midst of the seething masses of India. What they receive of agents and means at Home for India they give to India. Their policy of late years has been to develop certain centres in different parts of the country from which Christianity may spread in all the country around them. General Maclagan drew special attention to this subject in his paper at the Derby Congress in 1882: “The purpose which our Lord came on earth to fulfil,” he said, “was one which had no bounds, but the globe itself. His field was

* Sir Bartle Frere.

† The Bishop of Winchester’s concluding observations at the Southsea Congress in 1885 were said to have a “peculiar weight, as coming from a Prelate so versed in Church questions, and of such high authority.” “We do not want,” he said, “Western Christianity in India. We want Anglican theology to spread there, but not to stifle the Church. We must give plenty of freedom, and let the Native Church form itself according to the necessities there, so as to be not a Church of England in India, but a Church of India in full communion with the Church of England, a daughter indeed, but not of necessity the same in all features—one to whom it could be said, ‘O matre pulchrâ filia pulchrior.’”

the world. But His personal ministries reached not beyond the bounds of one little country, at the east end of the Mediterranean, and to only a part of it. All the rest of the world was for a time left out. He gathered in a flock only in that small land, and prepared chosen followers for carrying His message to other lands. Palestine was the first great Missionary centre."

"For Preachers, for Teachers, for Translators, for all, according to these gifts, there is a place at a Mission Centre. And for many a Missionary, a place where he is associated with others having different gifts, is a better place than he would have, if he were working with his own less complete equipment at a separate station of his own."*

For each such centre a Leader is required. The Bishop of Calcutta recommends that "he should not necessarily be the senior, but the one recognized by all, as endowed with those gifts which seem to qualify him for the delicate work of keeping all in harmonious action, not controlling so much as guiding ; just keeping all together, and knowing how to leave each agent sufficiently free for the exercise of his or her special gifts."

The duties of these directors in olden times were "to govern souls, and to *heal* and support them." The opinion of all was asked on important questions affecting the work of all. In lesser matters the advice of the elders was thought sufficient. "If there is one who holds different sentiments generally from the others, send him away," was the advice of Columbanus, one of the greatest leaders of a large Central Mission in the middle ages.

We seem to be thus practically tending more and more in India towards the plans which were naturally developed by the

* In a private letter written a few weeks ago General MacLagan writes: "The thinness of our present effort is distressing. I think the dispersion of our resources in many parts of India and other countries is a mistake, and I believe that much more would be effected by greater concentration. We should in no case whatever place one man by himself. . . . I wish we could see all the present Frontier Mission Stations kept up with no fewer than three men each, of whom one might be medical."

primitive Church in the very earliest ages. Centres formed themselves, usually round some important city, and leaders were appointed in those centres. All questions affecting the welfare of the Mission and the District were worked out by the Leader with his colleagues at their centre. Everything had reference to the class of people amongst whom they laboured, and to the circumstances and opportunities around them. Fresh workers were attracted to them, and from that centre the work gradually spread, through the Leader and his fellow-workers, amongst both men and women.

It matters little what title is given to those leaders. Bishop Hall wrote many years ago:—"Blessed be God, there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. The only difference is in the form of outward administration; wherein also we are so far agreed as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it according to our several apprehensions thereof. But withal nothing hinders, but that we may come yet closer to one another, if both may resolve to meet in that primitive government, (whereby it is meet we should both be regulated) universally agreed upon by all antiquity; wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant President thereof. . . . If the name of a Bishop displease, let them call their man a Moderator, a President, a Superintendent, an Observer: only for the fixedness or change of their person let the ancient and universal practice of God's Church be thought worthy to over-sway." See *Works*, Vol. VIII., p. 56.

If the order and office of a (Suffragan) Bishop were given to him after consecration, it would be in accordance with primitive usage. But in the present state of things in India, where Europeans and Natives are associated together in the same Church, the title of Superintendent of the Mission, or Chairman of the

District Committee, may be more convenient. Superintendents may be changed, Bishops remain Bishops always.

We thus arrive at the following conclusions:—Whatever matters affect only the centre or District should be decided by the Leader or Superintendent of that District, acting with his colleagues. We need no uniformity in purely local matters in India any more than they do in parishes at home. Whatever affects only themselves should be decided by themselves. All matters which affect the Society's finances, or general policy, should go on to the Church Council and the Conference, and the Corresponding and Parent Committees.

The Conference may possibly become ultimately the upper house of the Leaders or Superintendents, and the Church Council the lower house of the representatives of the Church generally. The Corresponding Committee, the representative of the Society at Home, would cease to exist, whenever the operations of the home Society cease to be carried on in this country.

We speak only of Societies, and not of the Church generally. Even the Church of Rome knows the value of "unity in diversity," and allows the fullest scope to different orders and societies, all of whom are within the Church's fold. "Rome has more than 300 religious orders, and 25 Missionary Societies, each having its own centre and distinct management, the control being little more than nominal."* The Archbishop of Canterbury in his work on "The seven gifts" writes: "At present the Church is bound to strengthen the Societies which have made the era all their own by their self-devotion and their skill. She is bound to strengthen them with her very deepest life. By conference and counsel, by public and private intercessions, supplications, commemorations, she is bound to strengthen the Societies, that they may strengthen the nations that are coming to the birth. There will be many nations before many years are past, which are now no nations at all."

* Rev. James Long.—See *C. M. S. Intelligencer*, April 1880.

The tendency and the spirit of the present age is to work through Societies and co-operative organizations. The strength of the Church in modern days lies to a great extent in the strength of its Societies.

It is not only for the interests of their work, but also for the interests of themselves, that the Society at Home should seek, as much as in them lies, to carry out the plans which are unanimously recommended to them by their own Committees, and by the Ecclesiastical authorities, abroad. If we do not grow, we die. If we do not go forwards, we go backwards. If we, as a Church, or as a Society, go backwards of ourselves, and are willing of ourselves to give up any vital point, we make ourselves undeserving of the great work of evangelizing heathen lands, which has been committed to us.

Of Ecclesiastical matters affecting the Church generally we do not here speak. They rest with the Bishop acting with his Presbyters. We hope that many of the Presbyters and Laymen who are connected with our Society will take their part in all matters that concern the Church.

CONCLUSION.

We read in Gibbon's History (Vol. V, p. 100) that "in a full meeting of the Roman Senate, the Emperor Theodosius proposed, according to the forms of the Republic, the imperial question, whether the worship of Jupiter, or that of Christ, should be the religion of the Romans....On a regular division of the Senate, Jupiter is condemned, and degraded by the sense of a very large majority; and it is rather surprising that any members should be found bold enough to declare by their speeches and votes that they were still attached to the interest of an abdicated deity."

"No martyrs of Jupiter or Apollo embraced the glorious opportunity of devoting their lives and fortunes at the foot of their

altars. The ready obedience of the pagans protected them from the pains and penalties of the Theodosian code. Instead of asserting that the authority of the gods was superior to that of the Emperor, they desisted with a plaintive murmur from the use of those sacred rites which their sovereign had condemned.....So rapid and so gentle was the fall of paganism, that only 25 years after the death of Theodosius, the faint and minute vestiges of it were no longer visible to the eye of the legislator."

This refers to a time about 60 years after the conversion of Constantine. The battle had been long and weary. The trials and dangers, the fortitude and the self-abnegation, even unto death, had continued during 10 imperial persecutions of the colossal world power of Rome, which is represented to us in the word of God as being the great wild "beast, terrible and dreadful and strong exceedingly, whose teeth were of iron and his nails of brass, which devoured the whole earth, and trod it down, and broke it in pieces: Dan. vii.

Even this power with all its pride of civilization and wealth and strength was at last vanguished by Christianity. The corn seed had fallen into the ground, and Christ had died; and the tree had sprung up, and borne its fruit, and its boughs then began to cover the world. The contest was long. It lasted near 400 years, but victory came at last.

With us in the Punjab, the time has not yet come for Rajas and Nawabs and Rais to meet together in solemn conventions to discard publicly and unanimously their false religions, which will then give way to that which is true. It is but just 36 years since a seed corn brought from the distant shores of America and England was planted in this land. The day will come, and it may be near, when the tree from this little seed corn, which already is bearing fruit, will cover the whole of the Punjab and Sindh. When that time comes, there will be perhaps only few who will venture and dare to uphold their old religions, when they are

dethroned by the nation generally. But the trials and the conflicts and the persecutions and the deaths must first come, to prepare the way for the reception of the Saving Truth of Christ, as it is revealed to us in the Word of God.

Bishop Wordsworth writes: "Christ has declared that the powers of hell would vehemently attack His Church. The Church must expect to be assailed by the Evil One in various forms, in successive ages, to the complete triumph of the Lord, at the final consummation of all things. In the Anti-Nicene age the world had been arrayed against the Church, but in the next period, the world worked in the Church, and it caused more injury to the faith than when arrayed against it...The history of the Church before A.D. 325 shows us that the world is powerless against the Church of Christ, and led her on to glorious victories, when she looked upwards to her Divine Head for help and guidance, and relied on Him. Though the world acting in the Church is more to be dreaded than the world acting against her, yet it is also equally powerless, and will lead her on to no less illustrious triumphs, if the world be resisted and encountered by His help."

In this short review of the work of one year of two Church of England Societies, which is carried on amongst both men and women, we have spoken only of some efforts which have been made, and of some difficulties which have been encountered in this province. There is much in the work of the two Societies of which no mention whatever has been made. The Bible and Religious Book Societies, which have been much connected with the C. M. S., have hardly been referred to. Yet they have scattered Scriptures and Religious Books in many languages throughout the country during the past year, to the amount of Rs. 26,800, of which Rs. 13,580 were received for the sale of Vernacular Books and Tracts alone. When we remember that Vernacular books are sold for a very small part of their cost of publication, the amount which has been received for them represents a very large circula-

tion.* We have said nothing of the Church Army, who commenced their labours in the Punjab by the arrival of three of their officers at the close of last year. Many of our own chief workers amongst both men and women have not been even named. There are those who, during the past year, have published many Christian Books both in English and the Vernaculars; many who have severed themselves from Englishmen and Englishwomen, some of them Honorary workers, who have spent their time in wandering from village to village, of whom the world takes but little notice, and of whom the world is not worthy. There are many who have toiled conscientiously on day after day, unnoticed and unknown by the seekers of pleasure or profit all around them, in Hospitals, Churches, Schools, Bazaars and Houses; who have been, it may be, misunderstood even by some of the Native Christians themselves. We fain would give their names and tell the unconscious, self-satisfied, thoughtless world, of labours of which they have not even dreamed, and of trials endured without a word of regret or complaint, in the cause of Christ on earth without even perhaps the least sympathy, to say nothing of the thanks of those who in other spheres have lived around them. The world cares nothing for these things. They have no thought for either the souls of others or their own. The workers would not themselves wish their names to be spoken of. They labour for God, and not for man; for His approval and not for man's applause, even when it is given by Churches and Societies. They are content to go on beneath the shadow of the cross, and there to live and there to die, leaving the world better for them than it was before. They know that their names will not be blotted out of the Book of Life. They are not, as the nun in the Port Royal Convent said, like a pane of glass in the chapel window, which, as soon as it is broken, is merely replaced by another. They are not like overseers, who, when their work is

* The work of colportage of this Society has been considerably crippled by the inability of the "Christian Vernacular Education Society" to continue to give to it their annual contribution of £100 a year for the support of colporteurs. The grant was discontinued at the same time that their Normal Training College in Umritsur was given up.

done, or they are taken ill, are discarded and sent away with only the memory of faithful work performed, and some provision for their old age. Their work is with their God. If only their work is done as He would have it done, and on the plan which He has Himself given, if only He is pleased, they are content. They are His children, working together with Him in building the temple in which He will for ever dwell, and they will dwell with Him. Even now God dwells in them, and walks in them, and they dwell in Him. As the Church is His Sanctuary (Psalm 114-2) so He is theirs ; for He shall be for a Sanctuary—Isaiah 8-14. The righteous enter into it and are safe. They have made the most High their habitation. Failure is to them a word unknown. Even to seem to fail is with them to succeed beyond all the dreams of earthly ambition.

And then they will sit ere long with Christ, on the sea which is like glass, before the Throne. Tossed though they now are by many waves, when the winds are contrary, unable like Christ to walk on the waves, in which, when they turn their gaze from Christ to them, they begin to sink—they know that in the presence of Him who is seated on the throne, before whom they will soon appear, the very winds and waves are hushed, and the stormy sea becomes like unto glass. Where now they cannot walk, they will then sit, like kings and priests. Resting from their labours, clad in the white robes of Christ's imparted righteousness, with golden crowns like kings on their heads, and with the golden harps of God in their hands, they will then join in the song of victory through Christ—the new song of Moses and the Lamb.

"They that turn many to righteousness shall shine as the stars for ever and ever."

We ask for men, and for women too, for Europeans and for Natives, from England and in India, to come and join us in a work like this. We need many helpers, and we ask especially for honorary workers, who can support themselves, and who will be no cost to any one.



